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Bernard S. Mason, Ph.D., Editor

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Camping's Contributions to Mental Hygiene

By

E. LEE VINCENT, Ph.D.

Psychologist, Merrill Palmer School

THERE is nothing new to the camping world in the fact that the word education is widely used to include a broader area in the life of a child than the teaching of academics. Education concerns not only the child's intellect, but his body and his personality as well. The meaning of the phrase "intellectual illiteracy" is quite clear. It means inability to read and write. But the term "physical illiteracy" is fairly new in our thinking and the term "emotional illiteracy" still newer. Physical illiteracy means lack of ability to manage one's body. By analogy one may define emotional illiteracy as inability to manage one's emotions.

Intellectual literacy, however, means far more than the ability to read a primer and to write one's name. To most of us real literacy means the ability to read skillfully and with understanding; it means a taste for reading the so-called good things; and it means an ability to write and speak clearly, correctly, and fluently. More than that, it means command of knowledge about and appreciation of art, music, nature, and other creative things.

Physical literacy is not unlike this. It means not only the command of one's body in the simple, everyday situations of sitting, standing, and walking properly, but also command of enough physical play skills to make the body the instrument of the will. Because of this sort of bodily command the individual gains also command of his wider self; thus bodily control is usually basic to self-confidence and to emotional control, and becomes an important means of emotional release.

Following this general pattern of literacy we can see that emotional literacy would mean ability to command, direct, and use one's emotions for the enrichment of life rather than permitting one's emotions to victimize one. It

also means control of enough skills and command of enough interests that life becomes zestful, rich, and meaningful.

Camping is concerned with all of these forms of literacy, and has a contribution to make to each of them.

Its contribution to physical health is obvious. The regularity of life, the adequacy of food, exercise, rest, fresh air, and sunshine, and everything about the out-of-door type of living offer both to adults and children the best physical health weeks of the year. The contribution of camping to the acquisition of physical skills is also pretty obvious. Riding, swimming, hiking, and the skill games all contribute to the mental as well as to the physical health of the camper. The very widening of the repertory of physical skills and the sharpening of interest in physical play is often one of the most valuable and most permanent contributions to the life, both present and future, of the camper. Mr. L. P. Jacks has said that "man is a skill-hungry animal," meaning that man has a basic hunger for the acquisition of skills. And so we not only prepare a child for life by training his body, we also gratify one of his most basic impulses and thus make a double contribution to his mental health.

So much for the contribution of camping to the physical literacy of the camper. Let us consider its contribution to intellectual literacy. Much actual factual information is conveyed to the child through camping—nature facts, facts about other people that can be learned only by living with them intimately, principles of health, of self care, and of personal orderliness, and many other facts valuable to the well informed person.

According to educational psychologists facts are learned most easily and are retained most permanently when the learner is happy in the

learning process. In camp the atmosphere of informality and the fact that the child and teacher are together day and night, seven days each week, make the learning vastly more significant than it can ever be made in the formal classrooms of a school. Thus, six weeks spent in camp offer nearly as much actual learning time as a year in school, and offers it under far more favorable circumstances. More than this, camp offers to the child a type of fact which enriches children's lives but which is very difficult to find elsewhere.

One of the learnings which the camp offers and which we are most interested in seeing taught is a love of simple things. To the city-bound child camp opens a whole horizon of enjoyments which are simple rather than complex and sophisticated, which are inexpensive rather than expensive as tastes and appetites, and, perhaps most important, in which the individual is an active participant rather than a passive onlooker. Understanding of beauty, love of simple enjoyments, appreciation of inexpensive, self-motivated amusements can be carried back through the winter into the city where life is enriched if a child has learned to see beauty in the branch of a tree against a leaden sky, or has learned to spend a busy evening with hand work instead of at the movies. The development of a love of simple things and of skills and appreciations which sharpen the sense of beauty and enrich the day's living is probably our chief hope for modern youth, our chief weapon against the passivity of a movie- and radio-bred generation.

Camps also widen social skills and appreciations. Intimate living twenty-four hours a day with a group of people other than one's own family offers a tremendous expansion of one's ideas of what people are like, what they think and do, and why. Camp exposes the child to a wider variety of standards and to a broadening of tolerance for things which, though different, may nevertheless be right. All psychologists and educators agree that a basic part of the development of children involves a gradual weaning from the restrictions of dependence upon one's family. Most of the really fundamental standards and beliefs of life are, to be sure, fixed within the family pattern. But certain forms of independence of action and tolerance of difference are essential to desirable growth and must, if the child becomes a capa-

ble adult, be achieved somewhere along the way to adulthood. Contact with other children of desirable background and capabilities is one of the greatest aids to such development. Free play in the old fashioned type of neighborhood once made this group contact with one's peers possible to every child. Modern cities have, however, almost destroyed the neighborhood type of life, and with it this important part of growth. Many children before coming to camp have never had anything of the so-called gang or neighborhood opportunity. Camp offers this close contact with desirably selected peers with all of the give and take, the discipline, and the broadening which such contact means. An important part of the duties of camp counselors and directors is to recognize this social interaction and to facilitate it.

Social appreciations and skills are trained also in another way in camp. Living, as is usual, in fairly crowded cabins or tents, with little closet and drawer space it becomes imperative that children develop order in the care of their possessions. Few modern middle-class and privileged homes offer the genuine need for such order on the part of the child since disorder is usually cleared up by someone else, or, at worst, causes the child very slight inconvenience. In camp, however, disorder means lost or mused possessions; and, far more important, it means immediate and thoroughly evident inconvenience to one's neighbors. Thus the reasons for order become clear, and the training in orderliness effective. We talk a good deal these days about training for homemaking. Here is an excellent place for it. Cabin duty can, and should be one of the most important lesson periods of the day.

Probably the most valuable by-product of close, intimate living with others is the training it offers in self-control and in consideration for others. Parents attempt to teach this, as they attempt to teach order—under rather trying handicaps. After all, parents, by virtue of the fact that they are parents, are always *with* a child and *behind* him, no matter how badly he behaves. People outside of the family have no such obligation, and can withdraw support or companionship whenever the personal relationship becomes inconvenient or disagreeable. Many children find in camp, for the first time, that to do entirely as one pleases often brings one into an inflexible conflict with others. The

only way to get along with others is to temper what one pleases to do with consideration for the rights and wishes of others. Social ease and grace thus become desirable. The learning here will, of course, be facilitated or retarded by the pattern set by the counselors in their dealings both with the children and with each other.

In this connection it is desirable to pause for a moment to consider the fact that social ease and superior ability in "livability" should be recognized by counselors (and parents) as desirable among the skills which are at a premium in life. Many children who cannot achieve stardom in physical skills or in academic accomplishment never receive the encouragement and recognition which they should have as "livable" persons. Creativity in social living is as important as, perhaps more important than creativity in other lines. Many people find deep satisfaction and basic emotional release in the exercise of social skill; and they make things easier for the rest of us than do the athletic or academic stars.

Camp offers a rich opportunity to learn the art of friendship—friendship of children for each other, and of children for adults. One of the skills in life most productive of happiness and stability is skill in winning and holding friends. We need here, of course, to differentiate between the exclusive, possessive, selfish relationship ordinarily known as a crush, and the close genuineness of a friendship through which two people become more fully their best selves and more completely useful to the group.

Another aspect of social living for which we need a word is the development of so-called leadership. In its all too frequent translation the word leadership means "bossing." Many so-called leaders are dominating, over-aggressive children who are in greater need of help in the development of sound personality than are many of the mouse-like, busy-with-their-own-business children. The best leader is the most skillful interpreter and follower, as well as leader of other people's ideas and feelings. The world needs a lot of good followers—firm, persistent, loyal, cooperative followers. Counselors must think clearly when they proceed with the development of "leadership."

In all considerations of social relationships we need to maintain a balance between dependence upon people and an independence of them. Many of the skills and outlets mentioned

earlier serve to develop within the child a self-resourcefulness which will make him genuinely independent of a need to be constantly surrounded by people. One of the greatest weaknesses of many modern young people is that they cannot endure being alone; they must constantly be with other people in the midst of "something exciting to do." Such people find no rest, no release from the constant tension of living, no opportunity to think, to evaluate, to see proportionately. They are not only dependent upon people but also upon circumstance, being unable to detach themselves or to rise above the chance happenings of life.

One of the surest means of finding this desirable independence of people and of circumstance lies in developing a joy in work. Satisfaction in a job well done, ability to put forth continuous effort in work and to find creativity in so doing is one of the basic, unshakable foundation stones of the truly healthy personality. Camping has an excellent opportunity to teach children this joy. It offers a place where living, working and playing can all be one continuous experience. Children can learn to work at swimming and to play at sweeping a cabin floor, to work at dramatics or dancing and to play at tent pitching and bed making. "Anything one does from cooking a dinner to governing a State becomes a work of art if motivated by the passion for excellence and done as well as it can be done." (L. P. Jacks: *Education and Recreation*.) Not only can a "passion for excellence" turn work into play, but it can also turn play into desirable recreative work, and thus can the unfortunate schism between work and play be broken down.

Not only is man a "skill-hungry animal"; he is also a self-respecting animal. He wants to feel that he earns his way, that he can be depended upon, that he has a place where he is needed and useful. Children who have learned to shun responsibility, and who refuse to participate in work which promotes group welfare have lost something which lies inherent in them and which can be reawakened. Once reawakened, the sense of usefulness and of self-respect is stronger medicine to the sick personality than any other medicine we can give it. The need to feel an accepted and respectable member of a community is deep rooted and, when understood, provides the key to correction of

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MODERN VOYAGEURS



Courtesy, Camp Manito-wish

By

W. H. WONES
Director

and

J. W. HOOKER
Trips
Counselor

Camp
Manito-wish

CAPITALIZING on its splendid location in the heart of the district of 7,000 lakes in Northern Wisconsin, the Wisconsin State Y.M.C.A. Camp Manito-wish has offered canoe trips over Wisconsin waters for many years. The canoe trips have been one of the most popular of camp features. Two-week trips along the Minnesota-Canadian border have been conducted for seven years. During the 1936 season a four-week trip into Canada and a two-week trip to Isle Royale were added.

The boys were taken by auto truck and trailer to a log cabin on Kakagi or Crow Lake, 75 miles northwest of Fort Frances, Ontario, Canada. This cabin was the base camp for all the Canadian trips. The trailer, planned and constructed by a high school manual arts instructor with the assistance of several high school boys, can carry securely six 16 foot canvas canoes besides considerable equipment.

The Canadian trips are limited to ten boys each. The boys must be at least 16 years old, with training and experience in life on the trail. Boys must be strong and resourceful. Applications are passed upon by camp leaders. Accompanying the boys are at least two counsel-

ors with considerable canoe trip experience.

For the Isle Royale trip, ten older boys, two counselors and six canoes were taken from the camp to Houghton, Mich., a distance of 120 miles, thence by boat 75 miles on Lake Superior to that fantastically beautiful wilderness—Isle Royale.

Our experience in matters of equipment, supplies, record forms, educational methods, organization, leadership and objectives confirms so fully the experience given by Taylor Statten in his article, "Paddle and Portage," which appeared in the April 1936 issue of *The Camping Magazine*, that readers are referred to it for details on this phase of canoe tripping.

But from our own experience, we will try to give you a glimpse of what actually happens on these canoe trips—trips which bring never-to-be-forgotten thrills and life-long satisfaction. We have copied bits from a trip diary.

July 21, 1936, Guy woke the gang up at five bells and after a hurried breakfast, we pushed on to Fort Frances, arriving at the bridge about 12:30 P.M. Got our groceries packed at Western Grocers, Ltd., who treated us swell. Then we got the three new Ahmek canoes,—and are they ever honeys! The

Leaves from a Canoe Tripper's Diary



Courtesy, Camp Manito-wish

fellows did their shopping, we ate supper, and after bidding goodbye to "Dad," we hit for the real country.

July 24, 1936. After spending the first night at our cabin on Crow Lake, we unpacked the supplies, balanced the books, and wrote letters to fellows back at Camp while sipping lemonade. After a sardine, ryekrisp, chocolate dinner, we packed the grub for two 10 day trips;—plenty of it and excellent quality. Supper was a humdinger—cocoa, potatoes, fried onions, beef steak, sauerkraut and salt pork and chocolate pudding. Planned our two routes; drank some spring water and are now hitting the hay at 11 P.M.

July 28, 1936. We left Rowan Lake about 12:30 and paddled with the wind again until we came to an interesting old fishing shack on the point of Rowan Lake, just before reaching Brooks Bay. Here Raz found a bear skin and deer antlers which he confiscated as the cabin was entirely deserted and in a complete mess. On the wall of the shack was written, "Christmas Day, 1933. 57° below zero. 7:30 A.M."

July 29, 1936. We fished again below the rapids and then fished coming back to camp. I caught a three-pound walleye, rounding the point. Hughes lost a whopper, took the pikey and all. Nuff said!

We had a keen supper—beef steak, fried potatoes and onions, blueberry pie (fresh picked by the gang) and cocoa.

July 30, 1936. On our way into Shingwok Lake, it was our good fortune to see a large cow moose swimming and then getting out of the water. It was a sight to behold. The moose looked just like a big horse from the rear. Just 15 minutes later, on the other side of the stream, was a small calf moose struggling to reach shore. Two moose in one day. A record to date!

August 1, 1936. We paddled through Otterskin, South Otterskin, Hill Lake, into Budd Lake, one which we were in on our trip last year. Here we enjoyed the most marvelous bass fishing which it has ever been my privilege to enjoy. Five men fishing brought home 24 bass in about an hour and as many more were caught and thrown back. We paddled back after fishing, ate our supper in the dark,—but it was worth it!

August 3, 1936.



Courtesy, Camp Manito-wish



Camp
Manito-wish
Wisconsin
State
Y. M. C. A.

We reached Kakagi, or Crow Lake, and paddled to Mr. Bender's Point and found he was not at home. We proceeded to Dr. Hardy's Island. The Hardys entertained us with goodly conversation and some of Mrs. Hardy's good home made cookies. We left them about 10 P.M., paddled in the moonlight up to a campsite on a sand beach. We put our blankets in the tents and slept in the moonlight. Zowie!!!

August 8, 1936. The wind subsided about 3:30 P.M. to make paddling possible. We then began to paddle and got as far as the light buoy. Just above it we made a real campsite and had a real dinner of soup, stew, cocoa and pineapple up-side-down cake. The northern lights were keen. We built up a nice campfire and laid up on the rocks admiring the heavens.

August 12, 1936. Today we slept later and got started after a real pancake breakfast about 12:30 P.M. for a paddle back to Dog Paw Lake. We ate our lunch under the bridge at Reeds Narrows, then paddled the Whitefish Rapids. We stopped here for a short time to watch the logs shooting over the rapids and talked with one of the Keewatin lumberjacks who is quite a character. We also saw some very young Indians in swimming, which is going to disprove the theory that Indians can't swim.

The poignant soothing smell of bacon and fresh boiling coffee greeted Bob H. Lew and me as we poked our sleep swollen eyes through the mosquito

netting flap of our miner's tent. We were greeted with a "Snap out of it, you fellows, get your dip! Then come back here and tend these Aunt Jemimas. We'll take ours and then be back to help you consume them," from the members of the other tent, Bob Z, Warren and Bob E.

We had made camp the night before on an island at the northwest portion of Long Bay of Lake of the Woods. It wasn't the best site we had hit, but it had such assets as some fine tall Norway and White pine trees, a relatively flat portion of ground for us to set our tents on and ample rocks from which the boys constructed a very nifty fireplace. However, its biggest asset was its fine sand beach. It was to this beach that we hurried that morning with our soap and tooth brushes. The beach was indeed a "find" for here we had our first "Tub" baths. We were able to sit on the sand with the water neck high and scrub ourselves with water and soap. The temperature was nature-regulated. This was a treat because most of our camping sites to date had dandy swimming holes but no bath-tub beaches.

Such a bath not only wetted us, but whetted our appetites. We wasted no time in getting back to our campfire breakfast nook. Warren went down and procured two large cans of "vitamin juice" (tomato juice), which had been cached all night, in our rock and water ice box. Then followed date-flavored cornmeal mush, bacon (which was now fried both crisp and flexible because one morning the boys had had a debate as to the merit of the one type over the other and debated to a draw so that both types were served thereafter), sparkling java and flapjacks with brown sugar syrup which Raz always made to be more like a caramel sauce.

We had two heavy griddle-type frying pans and it was the group's unwritten law that each man should fry and flip his own pancakes. This morning was typical of a good many others. No sooner had Bob H. and I gotten one side of our pancakes fried to the nth degree of brownness and the other done sufficiently to prevent its making a paste with the sod if it flipped out of the pan—than we began to have a flipping contest. The one who was able to flip his the most times in three trials was declared the winner. Bob H nosed me out 11 flips to 9 in the third frame. The grand champion of our trip was Bob E who was able to make one flip five times from pan to pan.

The weather was the main topic of



Courtesy, Camp Manito-wish

conversation at the "breakfast table." Each man had his own individual observations of the clouds, the presence or absence of the sun, the direction and velocity of the wind and the height of the waves. Now we began to offer our opinions as to whether or not we would be able to carry out the course we had charted on our maps the night before. It seems to be the consensus of opinion that we would be able to start out even though the wind and the waves were slightly against us.

After the breakfast dishes were done by our cooperative plan—each fellow doing his personal utensils plus one cooking dish,—we began packing. Each fellow had a personal blanket roll consisting of either a Klondike bed made by the use of large blanket pins or an Eiderdown manufactured sleeping bag which he wrapped around his clothes and other duffle. Two fellows deposited their rolls in one pack sack, which was lined with a poncho to keep the blankets dry in case of rain or water accident. The two tents which could be folded neatly into a 20x20x4-inch bundle, served as padding in the grub sacks.

When the grub and blanket packs were packed, we loaded them into our Algonquin Special Canoes which were the prettiest craft I've ever laid eyes on. Low cut from stern to stern, painted forest green so that they would blend more perfectly with our environment, thus allowing us to more easily sneak up on any wild life, light enough to be justly termed the "Portager's Pal," they would take the high sea like porpoises.

We finally hit out when the sun was about 9 o'clock. We paddled for about two hours east and south down Long Bay when the wind began to get the better of us. The other canoes were up ahead of mine a few rods. It wasn't long before I noticed that they had drawn into the shore of one of the islands ahead. When I got close to them and we had made our canoe fast to the shore, one of the fellows said, "Looks like the Zephyrs and old Father Neptune have gotten the better of us. The water is getting to be rubber high in the center of our canoes, so we've decided to hove to until this wind goes down."

We all laid over and had lunch on the mossy terrace of "Duffer's Island"—our name for it. To the musical swish-slap of the waves we ate a lunch of summer sausage, rye crisp, Australian raisins, and enjoyed every morsel. We "duffed" for two



Courtesy, Camp Manitowish

hours because of the weather, playing chess on a cardboard box with men made from bits of wood and cardboard.

We started out two hours after luncheon, paddled down the remainder of Long Bay, entered Regina Bay, bailed out for a portage at Whitefish Rapids, continued on across Dog Paw Lake and finally entered Caviar Lake which was our planned destination for the night. Coming across Dog Paw Lake the fellow's stomachs began talking and it wasn't long before the boys had the supper menu all planned—oxtail soup, chocolate pudding, cocoa, beefsteak and onions and sweet potatoes,—every fellow cooked one dish.

When we reached Caviar, the wind was down, the lake calm. As we rounded the first bay, the fellows in the first canoe began to crouch over and the bowman's hand slipped back into the pack for his camera. There was a four-point buck which had waded a few feet from shore and was quietly drinking. All of us were hushed and awed by his beauty.

Soon we discovered an island for our campsite. We believe it was, up to this time, unvisited by any human being. It had a small bay whose shore was of solid platform rock. We unloaded our canoes

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Canoe Carrying Made Easy

By

ED B. ARCHIBALD

Director

Camp Wanapitei
Canada

A CANOE trip may be an enjoyable expedition or it may be such hard work as to rob it of all aspects of pleasure, depending on the training and experience of the person in charge, and how well he conditions his campers before the expedition begins. Since canoe trips are a major activity in the northern camps, I feel that more time should be spent on the training and preparation of the camper, in order that he may get the most out of this vital part of his camping experience. Because of the wilderness location of our camp on Lake Temagami, we have learned from experience to make the training for our trips very practical, and to accept the skills and methods of the prospectors and Indians for whom canoeing, year in and year out, is part of the daily task of living.

In selecting a canoe there are a number of things to be taken into consideration. An ideal canoe for out-trips is a seventeen-foot, canvas-covered prospector's model with a center thwart. If for lake use only, a keel is helpful, but if for general use on rivers which have many turns and also a current, a keel is definitely undesirable.

I prefer a seventeen-foot canoe in order to allow plenty of room for equipment and three paddlers. The extra paddler not only increases the speed in paddling but serves as another packer on the portage and may save doubling back and wasting time.

Make sure your canoe is canvas-covered — such canoes are more water tight than others and, in case of a puncture, can

be quickly and easily repaired with marine glue, stop-a-leak, or ambroid.

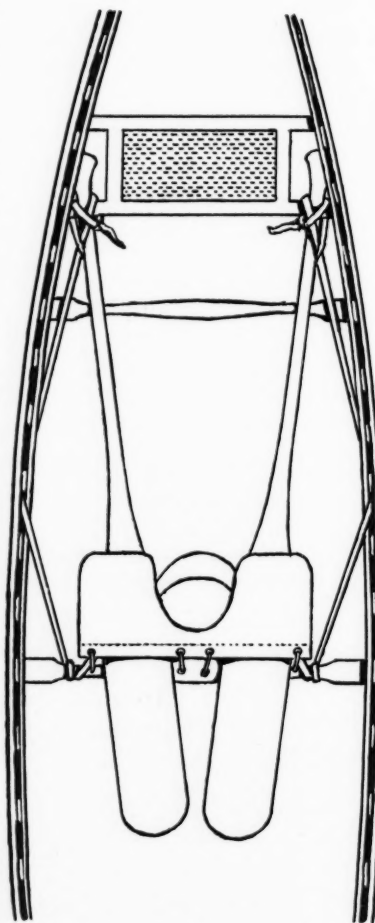
We select a prospector's model because of its shape and ability to carry a load. This model

was designed to serve the prospector who has no other watercraft on which to depend. It is very strongly made and will carry two hundred pounds more than the standard cruiser. It will accommodate three adults and sufficient outfit for a trip of two weeks, and when packed with such a load, it will still float ten inches high.

This canoe must have a center thwart. We have all learned from sad experience the value of balance in carrying any weight. This is particularly true in carrying a canoe because of the length and unwieldiness of the load. A center thwart is absolutely necessary in order to adjust the paddles properly and balance your canoe.

There are a great many ways of rigging a canoe for carrying, but from years of experience and traveling with Indians and prospectors, I have discovered a remarkably easy and comfortable method. This is the way I do it: Use a felt pad made of two-ply horse-collar felt, twenty-two inches long and ten inches wide, with a "U" cut in the front to fit the neck. This "U" should be about six and one-half inches deep and five inches wide, with all the corners rounded and the double felt well stitched close to the edge. Along close to the back edge, sew a strip of leather an inch and a half wide, twenty-one inches long, and about the

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Fair and Warmer

So Say the Camp Weather Flags

WHEN the conversation at a gathering in the city turns to the unseasonableness of the weather, it is proof that the party has reached the stage of boredom. Not so in camp, however, for the camper must deal first hand with the weather! Exposed as he is to its every whim and caprice, the weather today and the probable weather tomorrow is a matter of ever present and vital concern to the wilderness dweller.

The Camp Weather Bureau, composed of a committee of campers, performs an important service. Its weather flags, hoisted daily on the weather pole, are watched with interest by all, and camp plans are shaped and changed accordingly.

How to obtain the flags? Make them! Five are necessary: (1) a white flag, meaning fair weather, (2) a blue flag, meaning rain or snow, (3) a white and blue flag (upper half white and lower half blue) meaning local showers, (4) a black triangular flag meaning a change in temperature, (5) a white flag with a blue center signifying a cold wave.

The triangular temperature flag is used only when there is to be a change of temperature. Thus if the white flag is flown alone, it signifies fair weather with no change in temperature. However, if the black triangular flag appears *above* the white one, it means "fair and warmer"; if the black flag is *below* the white one, it means "fair and colder."

How can the Camp Weather Bureau secure the necessary information for hoisting the proper flags? It can obtain the government weather reports as they are broadcast over the radio (if the camp does not have a radio, surely some car on the campsite will possess one; the reports are broadcast at the same time daily). Or the Bureau can study the matter of weather signs and attempt to prophesy. A combination of these methods is the most valuable educationally—having made its

own prophesies, the Bureau consults the radio to check them.

When the old Indian is asked about the weather, he meditates upon the bowl of his long pipe, studies the way the kninickinick burns and the smoke rises, and when he speaks, he is usually right. The sailor, too, is a good prophet. So is every oldtimer at the camping game. These "experts" can be consulted.

Then there is the barometer. Also, nature's barometers, such as the birds, the clover, the dandelions, etc., etc. Clouds are the best of prophets—their symbolism can be obtained from a set of government cloud charts.

Of course the Camp Weather Bureau will want to take the temperature every day and post it on a chart showing the temperature record for the season. When the thermometer soars to an unprecedented high for the season, or when it sinks lower than on any other day, an announcement that we are experiencing the hottest (or coldest) day of the camping season will be of interest to all. Likewise they will want to sink a thermometer in the lake and keep a daily record of the temperature of the swimming water. Still greater interest in the temperature charts will exist when they have been kept for several consecutive seasons and thus show how the weather this year compares with past camping seasons.

An interesting announcement will often be possible regarding the nature of the weather a year ago today. This will often arouse exciting memories among the old campers who were caught out on the lake by a sudden squall or who were unexpectedly drenched in the middle of the night by an over-generous thundershower.

In many and sundry ways can the Camp Weather Bureau prophesy the weather and manipulate weather information so as to render real service and at the same time add interest to the daily routine of camp life.



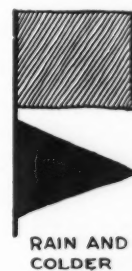
FAIR AND
WARMER



FAIR AND
COLDER



RAIN AND
WARMER



RAIN AND
COLDER



WARMER
WITH LOCAL
SHOWERS



COLDER
WITH LOCAL
SHOWERS



FAIR



RAIN



LOCAL RAIN



TEMPERATURE



COLD WAVE

A Dozen and One Good

Games for the Council

IF A book or a magazine contributes one good game, new activity, or novel wrinkle for the program, that one idea alone is worth the price of the book or the yearly subscription to the magazine. Games, stunts, activities are the program director's stock in trade. Here are a dozen and one good, tried-and-proven games for the council ring. A hundred and one others like them may be found in Mason and Mitchell, *Social Games for Recreation*.

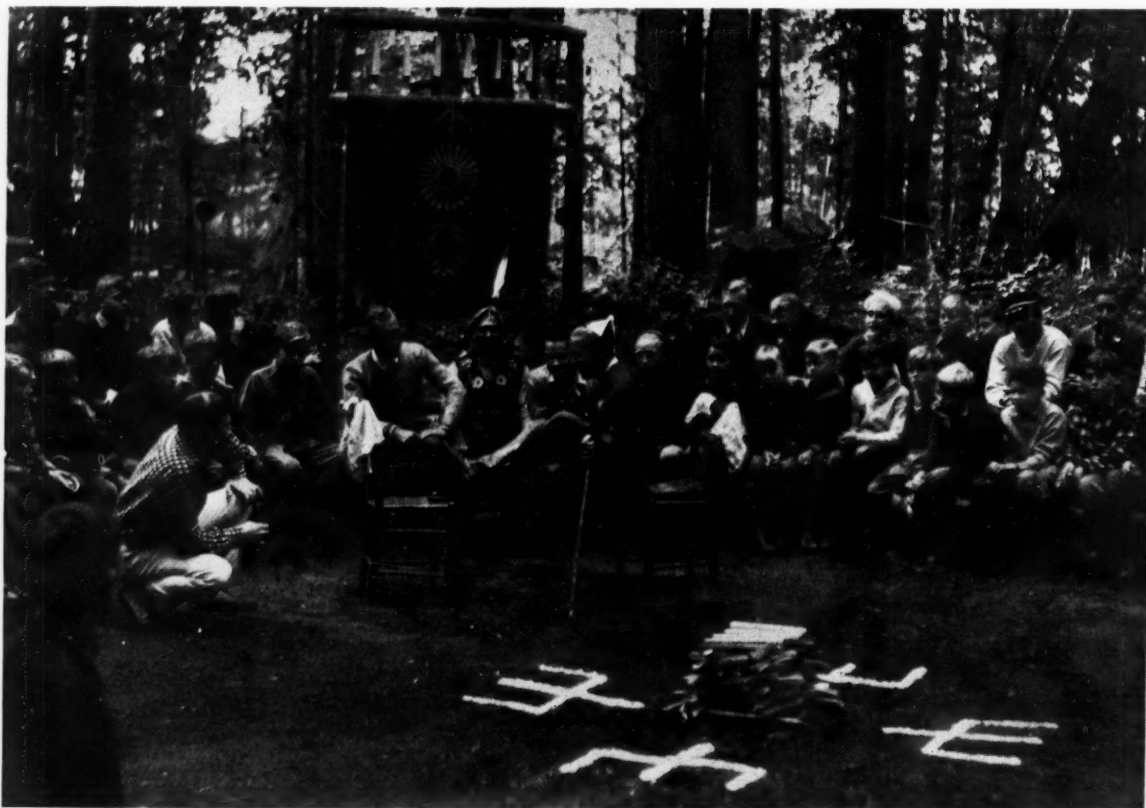
Little Council, as opposed to Grand Council, consists entirely of games. Grand Council concentrates more on dancing and ritual.

Little Council is on: The camp is seated in the council ring. Two campers are in the ring,

competing in some simple dual contest. The rest look on—inactive, yes, but the dramatic element in the contest holds the attention of all, and they know that as soon as one is defeated, they can challenge the winner. One of them wins and the Chief says, "Who challenges this man?" A hundred leap to their feet with the challenge—the Chief selects one, and the contest is repeated. So it goes, challenge after challenge, until no challengers remain and the champion is declared. Then a new contest is started. Four games is usually enough for a gloriously exciting hour.

Of all the approaches to *play* during evening hours in camp, Little Council is without an

Witch's Broom Ride in the Little Council Ring, Camp Fairwood, Michigan



Fire—

equal. In fact, of all the types of evening programs, Little Council is eclipsed in popularity only by Grand Council.

Opening Events

The opening event should be a simple dramatic contest. Then follows a vigorous contest or two, and the council is closed with a combat of exciting type.

Face Making.—Each of the two contestants makes a face at the other and holds it for thirty seconds. The Chief then calls for applause for each and the judges on the Council Rock decide which draws the most acclaim. The one wins who receives the most applause. Someone challenges the winner.

Talking Contests.—The two contestants talk at each other for thirty seconds, both talking at the same time, and as loudly as they choose. The crowd picks the winner by applauding each in turn. Someone challenges the winner.

Contests

Goat Butting.—Draw a line in front of the Council Rock and another parallel to it on the opposite side of the ring. Place two volleyballs or basketballs on the council-rock line. At the signal, each contestant butts his ball with his head across to the opposite line, then back to the starting line, the ball winning that crosses the line first. The ball cannot be touched with any part of the body except the head, even if it goes into the fire. Someone challenges the winner.

Freeze.—This time-honored event was originated by Ernest Thompson Seton. One contestant assumes the role of an animal and the other a hunter. The hunter stalks the animal around the ring until the Chief calls "*Freeze*," whereupon both become immovable. The one loses who moves first and someone challenges the winner. The chief will need an assistant so that one judge will be watching each player to determine when he moves.

Kangaroo Jumping.—Two lines are drawn on opposite sides of the ring as in Goat Butting. The



two contestants stand on the starting line, place a piece of cardboard a foot square between the ankles, and at the signal jump across to the opposite line, then back to the starting line, keeping the cardboard pressed between their ankles throughout. If the cardboard falls, it must be replaced before further progress is made. Someone challenges the winner.

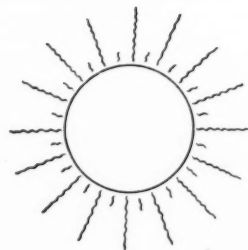
Paper Walking.—Two pieces of cardboard a foot square are placed on the starting line in front of each one of the two contestants. They place their feet on the cardboard, bend down, and grasp the cardboards with their fingers. At the signal they move across to the opposite line, then back to the starting line, by moving the cardboards forward with their hands, and then stepping on them. Someone takes on the winner.

Broom Riding.—This is a grand event, especially at an indoor council. Two house brooms are needed. Two couples compete against each other. One player (the horse) takes hold of the broom handle, while his partner (the rider) sits on the broom, braces his feet against the handle, and grasps the handle with his hands. From the starting line, the horses pull the riders across to the opposite line, swing them around and pull them back to the starting line. The couple finishing first wins, and is challenged by another couple.

Siamese Twins.—Two brooms are needed. Two couples compete against each other. The two partners stand back to back, as close together as possible, and place the broomstick between their legs, each grasping it with both hands in front of himself. At the signal they run across to the opposite line, No. 1 running forward and No. 2 backward, of course. Here they stop and start back, No. 2

(Continued on Page 21)

Playing With the Weather



"Rain before seven, quits before eleven."

OUR great, great grandfathers and their fathers before them placed wholehearted reliance in the validity of this old proverb regarding the behavior of the weather. Many today also quote it with apparent high regard for its truth.

So, too with *"Heavy dew means dry weather."*

How much of truth is there in these weather proverbs? There is no way to determine that but to test them out. *And here lies one of the most interesting nature activities in camp—testing the weather proverbs.*

Tell the campers the weather proverbs, explain them, and raise the question of their truth. The camper's curiosity will be aroused. Then, when occasion arises to check them, mention the fact. "It's raining this morning—let's see if rain before seven means clear weather before eleven." Or, "Was there dew upon the grass this morning? There was? They say that 'heavy dew means dry weather.' Let's see if that's true."

Campers enjoy this sort of thing. They will find that some proverbs are reasonably reliable, while others are useless. That is good information for anyone to have. All the time they are doing this, they are becoming weather conscious, becoming alert to the weather signs.

Not only can the traditional proverbs be checked, but the usually believed signs and indications. Does a rosy sunset mean good weather; or a yellow sunset, wind? If smoke clings to the ground, does it mean rain; if it ascends, clear weather? Does a ring around the moon or sun promise bad weather? If the insect-eating birds fly close to the earth instead of at their usual height, does it mean rain? If the birds are restless, fly in circles, and are unusually

noisy, is bad weather in the offing? If there are lots of spider webs on the grass in the morning, does it promise fair weather? If the flies are persistent and bite unusually hard, can we be sure of rain? If the spiders are seen to be busily working, will the weather be good?

Our folklore is full of weather proverbs. Here is a list of a few—for more, see Humphries, *Weather Proverbs and Paradoxes*:

1. "A red sun has water in his eye."
2. "Sky red in the morning
Is sailors' warning;
Sky red at night
Is the sailors' delight."
3. "If the sunset is gray
The next will be a rainy day."
4. "Rainbow at night, shepherds delight;
Rainbow in morning, shepherds take warning."
5. "The moon with a circle brings water in her beak."
6. "A summer fog for fair,
A winter fog for rain."
7. "The higher the clouds, the fairer the weather."
8. "When the grass is dry at morning light,
look for rain before night."
9. "When the dew is on the grass rain will never come to pass."
10. "Sound traveling far and wide, a stormy day will betide."
11. "When the ditch and the pond offend the rose, then look for rain and stormy blows."
12. "When leaves show their under sides, be very sure that rain betides."
13. "Sunshine and shower, rain again tomorrow."
14. "Cobwebs on the grass are a sign of fair weather."
15. "Mists dispersing on the plain
Scatter away clouds and rain.
But when they rise to the mountain tops,
They'll soon descend in copious drops."

How True Are The Weather Proverbs?

Fun With Balloons

THE reason matters not, but boys and girls regardless of age have a fondness for balloons. They are inclined to look with approval upon the announcement of any game that involves a balloon, even before they know exactly what the game is. Balloons are often regarded as the playthings of small children, but curiously enough, many of the games played with them are among the most strenuous and challenging of physical events.

A couple of gross of small round toy balloons are a good investment for any camp. Shapes other than round find little use in games.

Here are a few of the many games that are made possible by balloons—some are for general use and some for the council ring.*

Team Games

Balloon Pushball.—Divide the camp into two teams and place one at each end of the recreation hall. Toss a toy balloon in the air in the center and sound the starting whistle. The two teams run forward and attempt to bat the balloon to their opponent's wall. When a team allows the balloon to touch the wall they are defending, one point is scored for the opponents. Keep a half dozen extra balloons handy and as soon as one breaks toss another into play.

*These events and many others similar to these may be found in Mason and Mitchell, *Social Games for Recreation*.



Balloon Boxing Tops Them All

This is an extremely strenuous event, calling for much reaching and jumping into the air. Being a mass event, it carries an element of danger and requires careful supervision.

Balloon Volleyball.—This is an excellent indoor game for informal use. Erect a net six feet from the ground, or stretch a rope at this height. Mark side-lines on the floor with chalk twelve feet apart; no back lines are needed. Any number may play on a side.

The play follows all the rules of Volleyball with the following exceptions: (1) the server may stand as near the net as he desires; (2) the balloon may be relayed any number of times before being put over the net provided the same person does not hit it twice.

Balloon Races

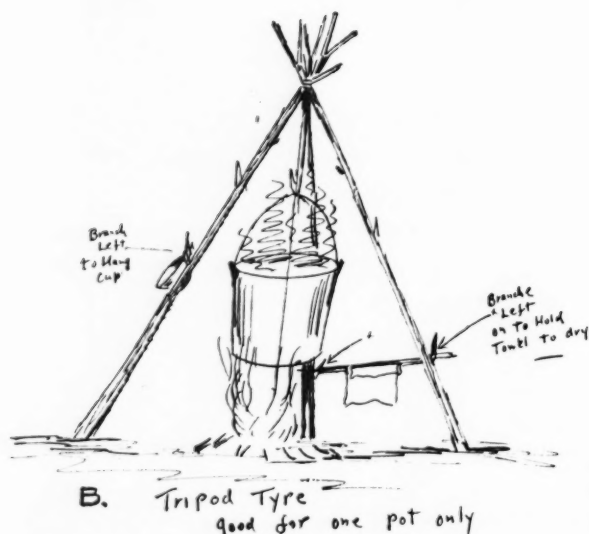
There are no better council-ring events than balloon races.

The uncertainty of the balloon's action as it is batted or kicked adds a dramatic element and much comedy, thus causing these events to be placed at the top of the list for use in the council ring. They are

(Continued on
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Balloons Add Color to the Swimming Meet

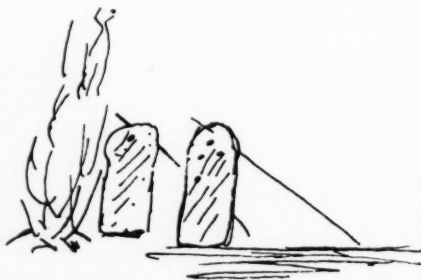




WHAT would a camp be without a good campfire? Regardless of the fact that it is indispensable for cooking, the ruddy glow and dancing flames that leap upward into the darkness of the night, casting flickery shadows all about, weave about the camp a feeling of comfort, security and comradeship that could never be produced in darkness.

But along with its undeniable homey comfort and its indisputable utility in the culinary department, the campfire calls forth from us certain resources. It is a challenge to our ability to make a good fire quickly, to make it in a safe, convenient place, and to control it properly. And further, along with its uses go a host of stunts and gadgets that any camper will find worth knowing.

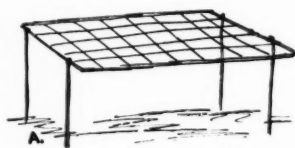
The type of campfire built for cooking purposes depends on the nature of the country and the materials available about camp, and to a certain extent on the length of stay at that particular camp. On a moving camp where the fire is often made for one meal only, particularly on canoe trips, many parties carry a "grid" (which I suppose is derived from gridiron). This is a light iron or wire arrangement which can be placed on its own legs or extended over logs or rocks between which the fire is built. Though very



Campfire Gadgets

handy, a grid is a mechanical make-shift that will need no description after a glance at Figure A. I might merely add here that in order to eliminate useless cleaning, we often toss our grid into the lake, give it a quick raking over the sand and put it at once into a canvas sack until next needed.

But to speak of the more woodsy types of fireplaces: If camping in a rock country, a strong efficient fireplace



may be built of flat rock, piled wall-fashion in a semicircle, the open part to the leeward side. Across the top of this lies the pole (suppose we call it the "crane" hereafter for convenience) on which the pot hangs.

This structure can also be built with sod in place of rocks but sod sometimes disintegrates with the heat. However, the principle and structure are the same. One little warning: it is well to avoid water-saturated limestone in the fireplace; internal steam is generated that splits these rocks violently.

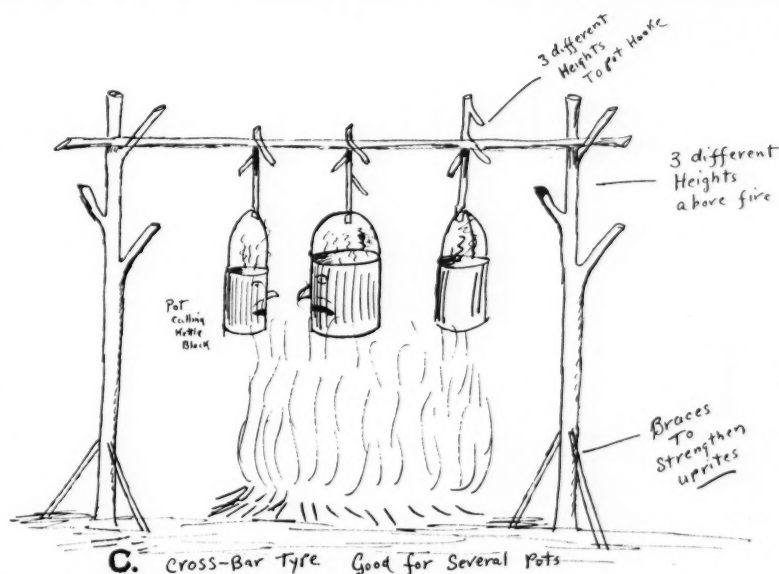
Another system is two green logs rolled near together between which the fire is built and across which the pots are placed. The trouble with logs is that they often continue to smoke (though not burn) and cause many an eye ache.

A handy, resourceful camper soon possesses himself with one of three or four ingenious devices for his cooking. A glance at the illustrations show some of these. Although they are familiar enough and can be seen among the illustrations of any outdoor camp

story, yet there are some tricks in their construction. Take Figure B, for example, the campfire tripod. Three green sticks are cut, preferably small trees with several branches. These are thrust into the ground to prevent slipping. If they can be cut so that there are several branches at the top, they can be intertwined and thus locked together. In any case the three can be tied together. If you would be a true woodcrafter you will use as twine strips of bark from the shrub *leatherwood* (*Dirca Palustris*), although of course ordinary twine will do. A long wire hook hangs down from the apex of the tripod on which the pot hangs over the fire. If not wire, use a woodcraft "pot hook," of which more later.

The tripod is a very strong arrangement, built as it is on the arch principle. This, combined with the fact that it accommodates one pot only, makes it best suited for a large pot of hot water. The pot is readily swung off the fire between the sticks. Do not trim off too many of the branches because these come in handy for the hanging of cups, towels, etc. In fact, a short stick can be swung across two of the uprights for a towel rack, as shown in Figure B.

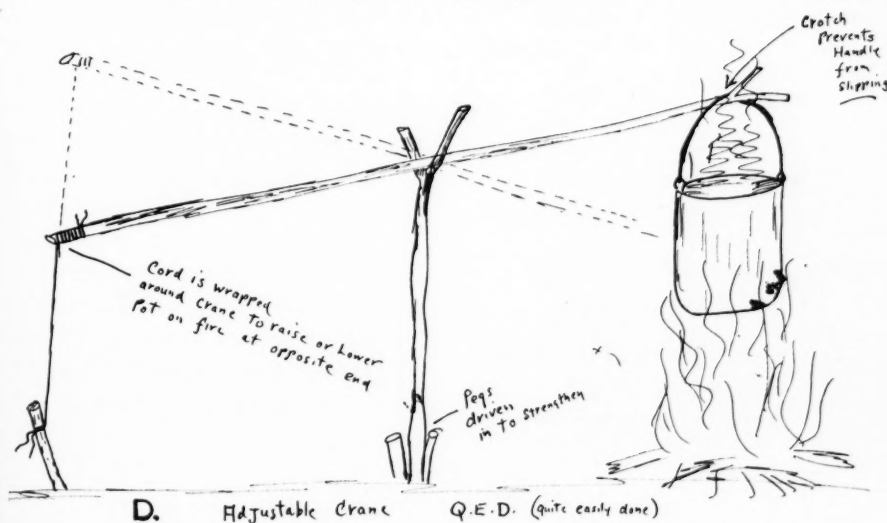
Figure C is the best known arrangement of all and lends itself to a whole row of pots over a long fire. To make it cut two forked sticks like the letter Y, and place them firmly in the ground, or if you are on rocky country, support



them by piling rocks around the base. The forked sticks are put several feet apart according to the horizontal length of the crane from which the pots hang above the fire. In cutting the uprights, do not trim the branches off flush, but rather allow them to protrude a few inches to serve as hangers for cups, frying pan, and dish cloth, all of which will then be handy to the fire. The advantage of this type of fireplace is that it enables the cook to have several pots going at once.

Another type of campfire is one which I believe I invented myself because I have never seen any other camper use it. It is shown in Figure D. A short, stout upright is used, from which the branches are cut to leave the customary Y crotch. Then the crane is cut and laid about midway of its length in the crotch. Under the thinnest end of the crane, the fire is set. The butt end is attached to a stake driven

(Continued on Page 32)



By

Stuart Thompson

Canadian Woodsman

Here are the gadgets Mr. Thompson demonstrated at the Canadian Camping Association's Conference in April.

The Ideal Canoe for Camp

By

RONALD H. PERRY
Director of Canoe Trips
Taylor Statten Camps
Canada

THE requisites of an ideal canoe are that it must be light, yet strong; it must be staunch and steady, yet easy to handle; it must carry great loads, yet draw little water, and, above all, must be so built as to stand all sorts of rough usage and be easy to transport." Most of us who are interested in the best kind of canoe for camp would probably agree that the foregoing "requisites" should pretty well cover the situation. The question is, "Does such a canoe exist?"

No two camps have the same lake or river conditions. Some are located on chains of small lakes; others are situated on a large body of water. Rivers are a feature in some areas, whereas river travel hardly enters the picture in other parts. For this reason it would appear difficult to select one type of canoe as suitable for all conditions.

Another angle on the most suitable canoe for camp is too often overlooked or passed lightly by—that from the standpoint of the physical well-being of the camper, where portaging a canoe is concerned, a heavy one is apt to cause injury and to create the feeling that handling a canoe is one of those things that one must do, even though there is no fun in it. Instead of having to tackle something that is too much for them, boys should be able to look forward to the time when they can manage a canoe with comparative ease. Therefore, it seems to me, that camp canoes should be as light as possible, provided, of course, that weight is not sacrificed to durability and safety.

The canvas-covered canoe is more practicable because it does not require soaking to make it watertight. The canvas acts as an outer "skin" and the canoe is always ready for use.

Should the canvas become torn, repairing it is a very simple matter.

The question as to whether a canoe should have a keel or not is debatable, and depends to some extent on the type of country in which the canoe is being used. A canoe without a keel is more manageable in fast water, and does not offer as much danger of upsetting in case it is swung sideways in the stream. In this situation the keel is apt to get caught on a sharp rock. But the question arises, is it ever wise to expose campers to a risk of this sort? We have "ruled out" the shooting of rapids on canoe trips. In defense of the keel for canoes, the following might be noted: (1) It helps the canoe to retain its original shape. (2) It greatly strengthens the bottom. (3) It takes a lot of the punishment, when the canoe is being hauled out of water or being launched, that ordinarily would damage a boat without a keel. (4) It helps to reduce sideward drifting when the canoe is being paddled singly, or when a wind is blowing from the side.

It is true that a keel on a canoe may cause the planking under it to rot, but this is very unusual especially if the canoes are well cared for, are checked over every season, and painted along the bottom if necessary.

We have used a number of different canoes in the past several years—from "high siders" with a narrow beam, to 15-foot trapper canoes and 17- and 18-

(Continued on Page 29)

THE IDEAL CANOE IN BRIEF

Cruiser model
Sixteen feet long
Canvas covered
With keel
With center thwart

Dixie Gong

Call to Dinner, Southern Style

"Pop, can I beat the gong?"

Down at the Dixie Camps, Director A. A. Jameson is pestered at all hours of the sunny Georgia day with this request. Certainly you can beat the gong if you are a Dixie camper, but you must get your name on the waiting list in the camp office! For pounding the gong is just about the most popular of activities at this southland camp. Unhappily, however, the sport can be engaged in only three times a day, since the big gong means that the portals of the dining hall are being thrown open to hungry campers.

The gong is nothing more than a discarded *tire* from a locomotive engine. Weighing about five hundred pounds, it is supported by a chain from a heavy crossbar. It measures four feet in diameter (a c r o s s), six-and-three-fourths inches wide, and one-and-three-fourths inches thick. In order to make it vibrate when struck, a two-inch section was cut out of it.

Equipped with a hefty hammer, the beater lays to with all of his camp-developed brawn, and the

big gong rings forth its happy message to the farthestmost nooks and corners of the wooded mountain ranges that encircle the campsite. No, the gong is not used at other times of the day—there are other calls for other occasions—this gong means *mealtime*. Can you blame the campers for fighting for the privilege of wielding this hammer—who wouldn't like to beat this gong? Picturesque? Yes, and full of imagination! For these reasons it fullfills admirably the chief requirement of an good camp call.

At the Dixie Camps

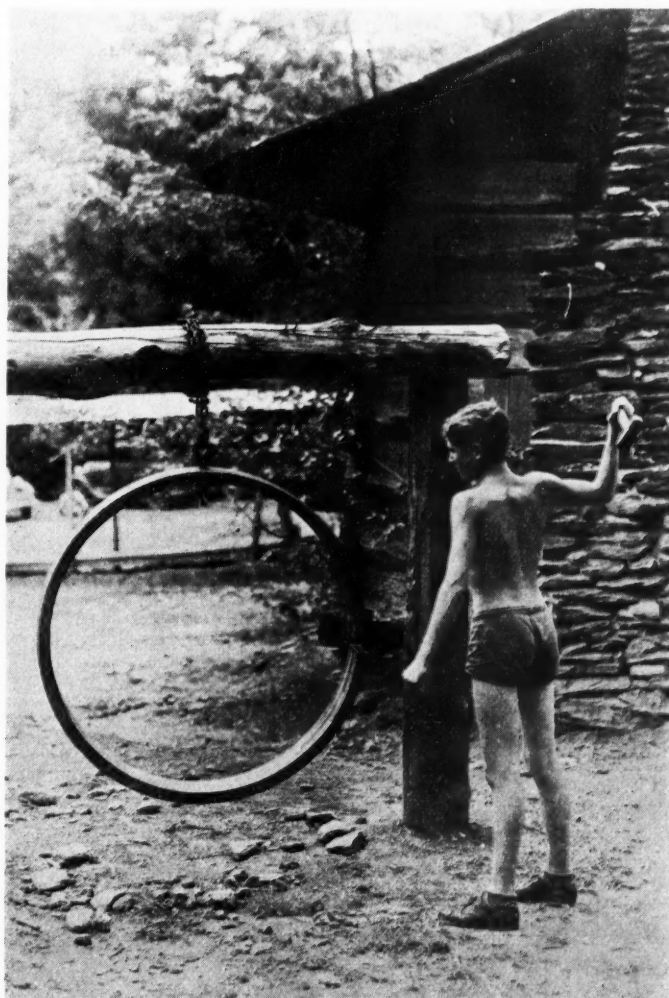
it's the Dixie Gong

At Camp Fairwood, it's

the Lumberman's Horn

(See February Issue)

What is your Camp Call?



The Camping Magazine

THE OFFICIAL JOURNAL OF THE
AMERICAN CAMPING ASSOCIATION, INCORPORATED

BERNARD S. MASON, Ph.D., Editor

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No. 6

The Camper-Counselor Interval

An ever-present problem confronting camp directors centers around the camper who has been with the camp for a number of years and has now reached the age when participation as a camper in the usual activities is no longer appealing, yet he wants to return to the camp in some capacity. He is too young and inexperienced to become a counselor, yet too old and experienced to remain a camper.

It is frequently said in this connection that when a camper states he is too old to return to camp, what he is really saying is that the camp program has become old and stale and no longer appealing to him. Were the program constantly rejuvenated—kept young and growing, constantly being adapted to changing interests—no one would become too old to enjoy it. There is much of wisdom here, but it dodges the present issue. The fact that these older campers want to return in some capacity is proof that the camp still appeals. The time does come to all, however, when they no longer feel at home when classified with the campers—a fact that should be perfectly understandable.

The camp owes an obligation to these campers. They have supported it loyally for years and want to continue to serve it. They look forward to a position of leadership in camping and naturally turn to their own camp for the training and the opportunity to take on experi-

ence. Yet how far should a camp be expected to go in accommodating these campers?

In a private camp, and to a lesser extent in an organization camp, the question of tuition enters. More often than not these older campers anticipate a decided reduction in tuition out of consideration for their years of patronage and in return for the services they feel they can render. Is this wise? If done, is it "price cutting"?

So far as the campers themselves are concerned, the question usually is not so much one of saving money as it is one of prestige. They seek recognition, standing in the group. This is normal, in that the wish for recognition is universal. At the same time they want to demonstrate their ability for camp leadership and seek opportunity to improve this ability.

It is unthinkable that these older campers be classified as counselors. Definitely they must remain on the camper side of the fence. Perhaps the solution is to be found in a "fellowship" for such campers, carrying with it certain routine responsibilities within their capacities, and opportunity for leadership training, all of which would result in enough prestige over the less experienced campers to be satisfying. This could be followed by a season or two with intermediate rating (between the camper and counselor levels) carrying some such title as "assistant to a counselor," or "counselor in training." By that time they would probably be through the sophomore year in college and eligible for consideration as a regular junior counselor.

Whatever the rating or terminology used, the camp should assume a definite obligation for training these older campers. If these are not the stuff from which cabin counselors can be made, where would one hope to find it? This training should be systematically handled and should run along these lines: (1) camp leadership, (2) the camp approach to teaching, (3) specific skills in some selected activity. This calls for a training unit separate from and in addition to the training of the regular counselors.

The modern camp assumes responsibility for the growth of its *campers*, its *counselors*, and those in the *camper-counselor interval stage*. We have a considerable fund of experience regarding the handling of the first two groups. More thought and experimentation is needed regarding the camper-counselor interval.



Emelia Thoorse

Miss Emelia Thoorse, executive secretary of the Girl Scout National Camp Advisory Committee and prominent for many years in the American Camping Association, died on April 28th in New York City. Miss Thoorse, daughter of Carl Thoorse of Ontario, Wisconsin, was widely known in camping circles throughout the United States. Long connected with the Girl Scouts, Miss Thoorse served as executive director in Chicago and later regional director in Minnesota and the Dakotas; she joined the national staff in 1931.

The passing of Miss Thoorse comes as a deep loss to all in America who are interested in the camping movement. Her joyous spirit, rare enthusiasm, and practical knowledge made her a significant and beloved figure everywhere.

Emily H. Welch well expresses the feeling of the countless friends of Miss Thoorse across the country:

"Emelia Thoorse is dead—a fact one finds hard to believe and to contemplate. Her vital and vigorous well being seemed adequate to cope with any physical weapon that might attack her, and the age of forty, by the law of averages, ought to have meant many full years ahead for her.

"Hard as this fact is to believe, it is harder still to contemplate. There are too few Emelia Thorses in the world. Some one said recently that men with a keen mind and a generous spirit were needed in industry. Such men and women are needed everywhere and she was one of them.

"She had a rare gift for thinking a problem through with a sense of detachment that resulted in real wisdom and her opinions were eagerly sought. She contributed much to the constructive development of camping by being willing to give of her time and effort whenever the call came.

Those of us who have worked with her in the American Camping Association will wish many times in the future for the benefit of her balanced judgment and understanding spirit!"

Games for the Council Fire

(Continued from Page 13)

running forward this time and No. 1 backward. Another couple challenges the winning couple.

Hanker Throw.—Each of the two contestants has a handkerchief placed loosely in the palm of his open hand. Wadding up the handkerchief is not permitted. Standing on a line in front of the Council Rock, each throws the handkerchief across the ring. The one wins who throws the farthest, and someone immediately challenges him.

Witches Broom Ride.—Like Freeze, this old favorite was originated by Mr. Seton. Place two chairs in the ring, facing each other and four feet apart. Place a house broom on the chairs so that the broomstick extends from one to the other. Hang a handkerchief over the back corner of each chair—four in all. Provide the contestant with a thirty-inch stick of the size of a cane. He sits on the broomstick, placing both feet on the stick and holding himself by placing the cane on the floor (see the picture on page 12). At the signal, he tries to flip the handkerchiefs off the chairs. He can replace the cane on the floor at will, but cannot touch hand to any other object. One after another competes, and the number of handkerchiefs each knocks off before falling is counted. The one wins who gets the most handkerchiefs. In case of a tie, the winners compete again, using more handkerchiefs.

Combats

The combats are excellent closing events.

Hat Boxing.—This is without equal in the council ring, either for boys or girls. Two farmer's straw hats are needed. The contestants each put on a hat and go at each other to knock off the other's hat. One is not permitted to touch his own hat once the flight starts. The one wins who boxes off the other's hat first, and is challenged by someone else.

Chef's Hat Boxing.—This is just like Hat Boxing except that paper bags are used instead of straw hats. Secure three or four dozen bags just large enough to slip over an ordinary person's head.

Hanker Fight.—Here's one for boys only. A handkerchief is tucked under the belt in the middle of the back of each of the two contestants. They go at each other in an effort to yank off the other's handkerchief. The one who succeeds first wins. Anything goes except unnecessary roughness.

Canoe Trip Menus =

By

LILLIAN BERNARD
Dietitian, Taylor Statten Camps

A MENU which is dietetically correct is the same whether it is to be eaten in a city, at a camp or on an overnight trip. Of course, it is easier to choose and plan properly in a city where there are good markets and no thought of portages, but with a little time and care, canoe trip menus can be arranged to be both appetizing and nourishing.

The following is a suggested menu for a three-day trip.

First Day

Breakfast: Fresh oranges
Oatmeal and milk (canned or dried milk)
Toast
Honey
Cocoa (made with milk)

Lunch: Tomato juice
Egg sandwiches
Peaches
Tea (for adults)

Dinner: Steak and onions
Mashed potatoes
Apple bannock—butterscotch sauce
Coffee (for adults)

Second Day

Breakfast: Prunes (soaked overnight and cooked)
Rolled wheat and milk
Bacon
Toast
Marmalade
Cocoa (made with milk)

Lunch: Grapefruit juice
Peanut butter sandwiches
Pears
Tea (for adults)

Dinner: Stew made with canned boiled dinner, fresh carrots, potatoes and onions
Baked rice and raisin pudding
Coffee (for adults)

Third Day

Breakfast: Apricots (soaked overnight and cooked)
Roman meal with milk
Pancakes with syrup
Cocoa (made with milk)

Lunch: Corned beef sandwiches
Cabbage salad (finely shredded cabbage with dressing)
Pineapple
Tea (for adults)

Dinner: Baked canned sausages
Baked potatoes
Stewed tomatoes
Fresh picked raspberries or blueberries or
Canned applesauce and milk
Coffee (for adults)

In planning menus use oranges, eggs, steaks, and things that don't carry well, on the first day.

If egg sandwiches are on the menu the eggs should be hard boiled before leaving camp and carried in one of the pails. Steaks can be carried well if they are wrapped in wax paper and carried in a pail.

Very delicious dishes can be made in the reflector oven. For example, sausages baked to a crisp golden brown are more palatable than those fried over the fire. A tasty salmon loaf, a meat loaf with a corned beef base or freshly caught fish are delicious on a trip and bake well in the oven.

Desserts such as apple bannock (made with dried apple flakes) rice and raisin pudding, Johnny cake, blueberry muffins, etc., are best made in the reflector.

If campers are eating appetizing, properly cooked meals with plenty of fruits and vegetables, a whole grain cereal, a good protein food and plenty of milk each day, the trip should be a successful one from a dietetic point of view.

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The Southern Counselor's Training Institute under the direction of C. Walton Johnson at Camp Sequoyah, North Carolina, June 15th to 29th, will bring together a large group of counselors from many southern camps to participate in an outstanding program lead by nationally known figures in camping.

There will be daily classes in *Personal Counseling and Guidance* by Dr. Ernest Osborne, *Program Materials and Recreational Leadership*, by Dr. Bernard S. Mason, *Arts and Crafts* by Genevieve Lawler, *Woodcraft and Nature Lore* by E. M. Hoffman, Henry Woodman, and Scott Dearoff, and *Indian Lore and Indian Dancing* by Dr. Mason and Jim C. Stone. In addition there are many special lecturers of prominence.

Frank I. Gary Author of Article "Let's Go Fishing"

Through a very regrettable error the name of Frank I. Gary, author of the article in the May issue entitled "Let's Go Fishing," was misprinted so as to read Frank I. Gray. *The Camping Magazine* regrets exceedingly that this error occurred and hopes that this correction will serve to give full credit to Mr. Gary.

SMART SUMMER CRAFTS



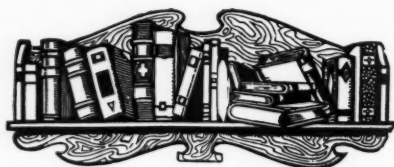
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Book



Corner

1001 Outdoor Questions

By Iroquois Dahl (New York: Funk and Wagnalls Co., 1937) 406 pages, \$2.00.

Here is as alluring and as valuable a book as has come to our attention in many a long day. It's one of those things that lures you on and on, tempting you to read "just one more" before laying it down. And all the time, you are being educated in scores of outdoor matters of unusual type. Certainly this reviewer is wiser on many an outdoor problem than when he first picked up the volume last evening.

This is a book of outdoor questions, each followed immediately by the answer. The author wastes no words in getting to the answer—the question is usually in one sentence and the answer sometimes is one word, seldom more than a sentence or two. The questions are arranged alphabetically according to subject matter.

For example:

ACORN DUCK

Q. Give me the proper name of a duck which we know as the acorn duck.

A. This is the wood duck.

AXE

Q. What kind of an axe, used in timbering operations, is called a field axe?

A. An axe with a 36-inch handle and weighing five pounds.

BEARS

Q. Do mature black bears, as well as grizzlies climb trees?

A. Black bears climb trees, but grizzlies do not.

It's hard to think of a more useful book of outdoor information to have around camp.

For ten years the author has conducted the page entitled "1001 Outdoor Questions" in *Field and Stream*.—B.S.M.

New Ways in Photography

By Jacob Deschin (New York: McGraw-Hill Book Company, 1936) 307 pages, \$2.75.

Anyone interested in the out-of-doors is pretty sure to be interested in photography—the two go hand in hand. Whether it is a long canoe trip through the bush, an overnight hike, or a summer in an organized camp, the camera is considered a vital item of equipment. So important do many camp directors consider the taking of pictures that they make the activity a major feature on the camp instructional program.

The technique of camera work has changed so rapidly and improved so greatly in recent years that we all have trouble keeping abreast of the times—we obtain inferior pictures without being aware that better results are within easy reach.

Here is a book that brings us up to the minute in this valuable art. It is what its name implies—*new ways* in photography. It is designed for the laymen and the amateur, not the professional. It looks like the right kind of a book for a camp director to read and to keep handy for reference.

The book emphasizes the methods of obtaining first-class photographs of all kinds of subjects under all kinds of conditions, in good weather and bad. It discusses the candid camera, long-range photography, screens and color photographs, photomurals and transparencies, flashlights, trick photography, infra-red photography, etc.

The author conducts the column "Camera Angles" in the *Scientific American*.—B.S.M.

The Great Smoky Mountains

By Laura Thornborough (New York: Thomas Y. Crowell Co., 1937) 160 pages, \$2.00.

The veil of smoke-like haze that hangs over the Great Smoky Mountains, newest of America's national wonderlands, is lifted by this illuminating and very readable book, and we are permitted a clear-cut and close-up view of the ranges, the animals, the birds, the trees, the people of this vast wilderness area concerning which the American people know so very little. The fluent text invites us to come and see first hand, as did a half-million people last year before the park was officially opened.

This pleasing volume is an excellent guide for the prospective tourist, and entertaining reading for everyone.—B.S.M.

Dramatized Ballads

By Janet Tobitt and Alice White (New York; E. P. Dutton & Co., 1937) 190 pages, cloth. \$2.00.

More and more camp dramatics counselors are coming to believe that the ideal type of camp dramatics is that which can be presented more or less spontaneously, without the necessity of learning long parts. "Rehearsing for the show" has ruined many a camp. Here is a collection of twenty ballads with musical accompaniment designed to be acted in pantomime while someone (usually offstage) sings the verses. Staging, costuming, and acting are fully discussed for each ballad. It is just the sort of thing for which many and many a camp counselor has been asking. In fact, leaders in all sorts of social and recreational work will find it valuable.—B.S.M.

Nature Lore Classics

Every two years, at least, those camp directors who are also real lovers of the outdoors should read quietly and leisurely that classic of nature lore and English, *The Natural History of Selborne*, written by Gilbert White, and published in 1789. The copy I have was published in 1925 by Robert M. McBride & Company and is illustrated with 85 excellent outdoor photographs (mostly of birds) taken by Richard Kearton, most of them specially taken at Selborne. These letters exhibit an interest in knowledge of outdoor life which are still an inspiration to us all. Then there is an American book, first published in 1869, which also still holds our admiration and interest. That is *Adventures in the Wilderness*; or, Camp-life in the Adirondacks, by William H. H. Murray. It is said that this was one of the first books published which served to re-awaken us to the enjoyment and benefit of camp life, and by so doing, hastened the day when our population again realized that "it is marvellous what benefit physically is often derived from a trip of a few weeks to these woods." Another book seldom mentioned but one which is very good reading and which may be found in some of the large city libraries is *The Tramp's Handbook*, by Harry Roberts, published by John Lane in London in 1903. Pages 86 to 105 on Roadside Cookery contain information about such things as gold diggers and Bedouin ovens, and recipes for Irish Brown Fadge, Cumberland Sining Hinnie, Lancashire Clapped Bread, Arab cakes, chuppatties, and other interesting sounding recipes of the Empire. Strange to say, it contains a not inconsiderable bibliography of books on camping, several of which have proved to be worth tracking down and reading.

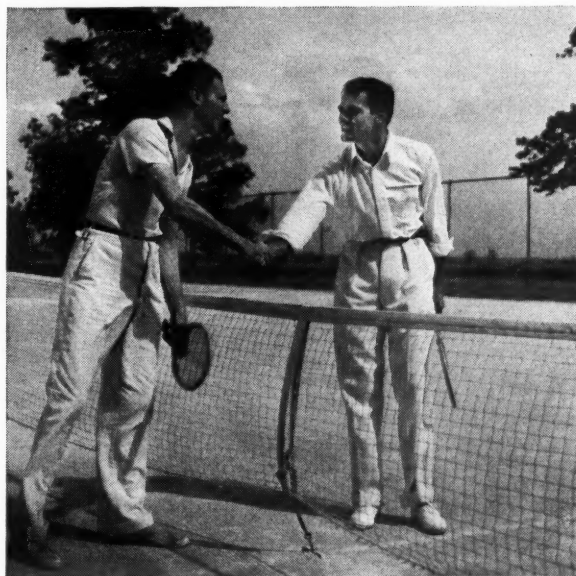
—Barbara Ellen Joy.

A PRAYER

Ernest Dennen conceived this camp prayer—he used it thousands of times in the outdoor Chapel in the Woods at his Camp O-Atka; it was used in the Cathedral when his last rites were being said.

"O God, may the lake, the trees, the wide spaces of the fields, and all the nature sights and sounds of earth and air be unto us as gates whereby we may enter into the vast Temple of Thy Presence, and think quiet and compelling thoughts of Thee. And grant that the friendships of the camp may deepen our purpose to serve Thee by giving upreach and outreach to every good impulse of heart, mind and will; through our Savior Jesus Christ."

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Summer Camps and Payroll Taxes

By

WILFORD WYLER, C. P. A.

THERE are three payroll taxes that the employer must consider. They are:

- (1) The Federal Old-age Benefit tax.
- (2) The Federal Unemployment Insurance tax.
- (3) The State Unemployment Insurance tax.

Are You Subject To The Law?

All summer camps are subject to the Federal Old-age Benefit tax, regardless of the number of people employed, unless:

- (1) The camp is organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes, and
- (2) No part of its net income inures in whole or in part to the benefit of private shareholders or individuals.

No summer camps are subject to the Federal Unemployment Insurance tax unless they employ eight (8) or more individuals on twenty (20) days each of which days must be in twenty (20) different weeks.

Summer camps may or may not be subject to State Unemployment Insurance tax laws, depending on the laws of each state. These are summarized below:

(a) The following state laws include only members of eight or more during each of twenty weeks:

Alabama	Maryland	South Dakota
California	Massachusetts	Tennessee
Colorado	Mississippi	Texas
Georgia	New Jersey	Virginia
Indiana	North Carolina	Washington
Kansas	North Dakota	West Virginia
Louisiana	Oklahoma	Alaska
Maine	South Carolina	

(b) The following states have no Unemployment Insurance law:

Florida	Nebraska
Delaware	Hawaii
Missouri	

(c) The following states include employers of the number indicated within each of twenty weeks:

Arizona	3	Kentucky	4	New Mexico	4
Arkansas	1	Minnesota	1	Rhode Island	4
Connecticut	5	Montana	1	Utah	4
Idaho	1	Nevada	1	Wyoming	1

(d) The following states' laws are as indicated:

District of Columbia—Employer of one or more.
 Iowa—Employer of eight or more within each of fifteen weeks.
 Michigan—Employer of one or more during three calendar months of the same year, whose aggregate remuneration in each such month is at least fifty dollars.
 New Hampshire—Employer of four or more within each of thirteen weeks.
 New York—Employer of four or more within each of fifteen days.
 Ohio—Employer of three or more.

Oregon—Employer of four or more who has a total payroll of five hundred dollars or more during a calendar quarter-year.

Pennsylvania—Employer of one or more on each of twenty days.

Vermont—Employer of eight or more on twenty days.

Wisconsin—Employer of eight or more within each of eighteen weeks.

Camps with an average two-month summer season, that are located in states listed under (a) or (b) above, are not likely to be subject to a state unemployment tax. Camps located in states listed under (c) or (d) should check carefully to see if they are subject to a state unemployment insurance tax.

What To Do

In order to comply with the Federal Old-age Benefit law, the camp director should file form SS-4 which is an application for a camp registration number. If any of his employees do not already have an employment number, he should see that they apply for one on form SS-5. These forms may be obtained from your local post-office.

Tax returns on form SS-1, obtainable from the local Collector of Internal Revenue, should be filed each month or if salaries are paid at the end of the season, one return may be filed then. A 1% tax is paid by the employer and a 1% tax by the employee, both taxes being remitted by the employer with the return on form SS-1.

The tax is based on the salary paid the employee, and it is important to note that the value of board, lodging and other services must be added to the cash salary in determining the salary for tax purposes. The Bureau of Internal Revenue leaves this valuation to the camp director and will probably accept any reasonable figure. The Bureau stated unofficially to the author that the minimum valuation used by New York State would be acceptable. This figure is \$.25 per meal and \$2.50 per week for lodging, or \$7.75 per week.

The tax applies only on the first \$3000.00 of annual salary paid. If the camp is a corporation, the director is considered an employee. If it is a partnership or private business, the director, if an owner, is not an employee and his salary is not taxable.

Reasonably complete payroll records must be kept, but no specific form is prescribed. About September 30th, summer camps will have to file an information return on forms SS-2 and SS-2a.

Space limitations do not permit going into detail as to what reports are required in individual states

(Continued on Page 32)

Canoe Carrying

(Continued from Page 10)

thickness of sole leather—this to reinforce the felt. Four holes should be made through the strap and felt. The two center holes are placed directly behind the "U" and are four and one-half inches apart. The outside holes are seven and one-half inches (or the width of a paddle blade) from the center holes. The pad should then be centered on the bow side of the center thwart, with the leather strap next the wood. Holes to correspond with those in the pad, which should be just large enough to allow a small sash cord to pass through, are bored through the thwart. Now tie the pad firmly in place on the center thwart and leave it there permanently. Some of my pads have been in place ten years and are still as good as ever. Insert your paddle blade between the pad and the thwart toward the stern, leaving the soft, smooth pad next the shoulder.

Very few campers know how to use a tump-line or head strap in carrying a canoe. Those interested in physical education know that the neck muscles are very strong muscles of the body, and this being the case, why not use them more? The tump-line is a broad leather strap a foot and a half long, four inches wide, and an eighth of an inch thick. The ends should taper to an inch in width. Sewn to each end of this head strap are traces eight or nine feet long and one inch wide. The reason for using the tump-line is to distribute the weight of the canoe between the shoulder and neck muscles. Primitive people have always used the head for carrying weights and those experienced in the use of the tump-line have found that not only are the neck muscles developed but also the other trunk muscles and, furthermore, no one set of muscles is strained.

Now let us adjust the tump-line on the canoe. The canoe is sitting right side up with the pad and paddles as already described. The broad or head part of the tump-line is dropped between the paddles towards the bottom of the canoe and forms a loop for the head. The length of this loop must be carefully adjusted so that, when the canoe is in proper carrying position with the pad on the shoulders and the broad part of the strap across the top of the head, the weight of the canoe is equally distributed on the two sets of muscles, namely,

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those of the head and shoulders. Now that the head loop is the right length, secure it by passing the traces between the paddles and the pad and tying securely to the thwart close to the gunwale. Use the ends of the traces to lash the handle ends of the paddles to the front thwart or bow seat as close to the gunwales as possible. The paddles are thus made very solid and can be carried more comfortably. The carrier learns from experience how far through to push the blades of his paddles and how long to make the loop of his head strap.

I would advise beginners to have someone hold up the bow of the canoe until they get the paddles and tump-line properly fitted. Try it out and make sure that every thing is properly adjusted before starting out.

Paddles should be selected according to the user and are a matter of personal choice. In the North country, the need is for a good strong paddle with not too wide a blade but sufficiently long to reach the trough of the wave when the water is rough. If you take along a good clean-grained maple paddle you won't go far wrong.

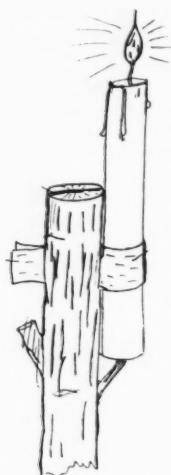
A seventeen-foot canoe may seem to most people too large for boys, but we have found that by using the equipment and method above described, our campers of fifteen years of age and over have no difficulty in carrying a canoe of this type across a mile portage.

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Swapping Ideas

Bulletin Boards at Camp

Several years ago we began to build up "bulletin board consciousness" in Camp. We did this because we believed sincerely that children would



absorb many fine appreciations, and obtain innumerable valuable bits of knowledge by looking in their leisure moments at interesting articles, pictures and amusing cartoons (each making some point of value in camping) on boards placed at a point where the children naturally congregated. That point was the dining porch, on the enclosed side of which we hung (as a picture is hung on a wall) four or five hand-made boards, each about three by four feet, stained a light brown. Simple but attractive headings were printed on colored cardboard for

the following subjects: Fishing, Water Sports, Poetry, Riding, Land Sports, Sailing, Camera Club, and Campcraft and Nature Lore. These headings are changed from time to time, to insure freshness of interest. Over the years we have built up bulging files for each subject consisting of pictures, articles, cartoons, poems, and all sorts of pictorial or visual material of interest on these subjects. The boards are changed about every four days by one of the directors who is in charge of the files and general collecting during the year. Material is collected from all sources—*Nature Magazine*, *American Forests*, *National Geographic*, *Field and Stream*, *Outdoor Life*, *Collier's*, the picture sections of the Sunday papers, particularly the *New York Times*, the publications of the great boy and girl organizations, children's magazines, and *The New Yorker*.

This last publication, by the way, contains from time to time priceless cartoons on outdoor life and ways. The campers themselves have become interested in collecting material, and often send in pictures and cartoons.

We have learned to make a judicious mixture on each board, where feasible, of jokes, pictures and serious articles or clippings. We do not put too many items at one time on any one board, and we change them as regularly as possible. Often we call attention of the whole group to some particularly interesting or appropriate item, such as an article on conservation, a page of Wisconsin fish pictures, or some reproduction of a famous picture. When there is no special contribution of our own on the Camera Club board, excellent outdoor photographs are put up. When some phenomenon in nature is apparent in our camp vicinity, material is put up to explain or clarify it.

The best sign that we have to tell us that the campers appreciate and enjoy these boards is the milling groups around each board on "change day," and the table conversation on the subjects covered. And sometimes we even have to explain one of the jokes, a sure sign of concentration and interest.

—Barbara Ellen Joy.

A Woodcraft Candlestick

Perhaps you will have to make an evening meal by candle light. This is poor management for you ought to arrive in camp in plenty of time to clean the campsite if necessary, set up the tent, and cook supper before night comes down. Yet supposing you need light in the tent. A good, quickly made candlestick can be fashioned from a simple stake split at top end. Through this split a strip of birch bark is passed and looped around the candle, pulled tight, and pressed downward into the split until it binds and thus holds the candle tightly.

—Stuart Thompson.

What Is the Ideal Length for a Canoe?

"Sixteen feet," says Ronald Perry in his article on page 18. Such canoes are easy to handle and light to carry, yet safe as any canoe, he says.

"Seventeen feet," says Ed Archibald on page 10, especially if you know his invention for portaging these "heavies."

Both Mr. Perry and Mr. Archibald are old-timers in the Canadian bush.

Read both articles.

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The Ideal Canoe

(Continued from Page 18)

foot "heavies." Handling and portaging canoes that weigh 90 to 110 pounds takes much of the fun out of canoeing—especially after carrying one a mile or two. Undeveloped boys should never be allowed to portage them. The birchbark canoe is impracticable in every way, but adds color to any camp. Because of its fragile construction it is a good idea to give the responsibility of looking after a birchbark canoe to some dependable camper, who could see that it receives the care that it requires.

A surprisingly large number of companies make canoes without a centre thwart. This thwart is fundamental to successful portaging and should be put in at the centre of balance.

Among other things to consider in selecting a good canoe is the manner in which it will ride swells when loaded, or cut through choppy water without too much wetting. An expansive bow and stern offers too much resistance to the wind and will obstruct the view of the trail when the canoe is being portaged.

After considering various lengths, and different beam, depth, bow size, flare, type of seats, rib spacing, gunwales, the keel question, variety of wood—yes, and even the kind of nails and screws used — and looking again at the "requisites" of an ideal canoe, I am certain that the one type of canoe that best serves the purpose and comes closest to these requirements is the 16-foot canvas-covered canoe, of the "Cruiser" model. This particular model is built in such a way that it cuts water cleanly, offers the minimum wind resistance and can easily carry all the dunnage of its occupants. It weighs approximately 70 pounds and may be carried easily by one adult or older boy under the centre thwart, or by two younger persons, one at each end under the inverted canoe. This canoe has a 33-inch beam and a depth of about 12 inches, with cedar ribs and planking, hard maple thwarts, white oak stems and keel and gunwales of sitka spruce. The canvas covering should be well painted with two coats of canoe paint, in order to insure that the canvas is watertight. The canoe finish should be as smooth as possible, offering the minimum friction to the water.

Such a canoe seems to combine the maximum number of advantages and possibly answers the question, "What is the ideal canoe?"

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With Our Advertisers

"Poisonivi"

The Cutter Laboratories of Berkeley, California and 111 North Canal Street, Chicago, Illinois, manufacturers of vaccines and antitoxins to the medical profession since 1897, manufacture two products for the prevention and treatment of poison ivy which should interest the camp owner.

Of great interest is the product, "Poisonivi." It is a 13 cc dropper stoppered bottle of rhus toxin in alcohol for oral administration. It is given by mouth in small, increasing amounts in daily doses and the simplicity of the method makes it a desirable product where mass immunization—the prevention of poison ivy in large youth groups of individuals—is desirable.

For poison ivy treatment, this firm manufactures a syringe package containing three graduate doses and three sterile needles with purified rhus toxin ready for injection. This product should of course be administered by the camp physician.

One or two injections of "Toxivi" given immediately upon the appearance of the rash is almost 100% effective in aborting the dermatitis.

"Toxivi" is also an effective preventative agent and can be administered by the camp physician in recommended doses.

These products are not patent medicines. They are produced in a biological laboratory specializing in the production of vaccines and other immunological products for the medical profession. They are produced by a Government licensed laboratory under Government supervision.

Cash's Names Advertising Promotes Better Camp Management

Practically every well organized camp today requires each guest to have all of his or her clothing and equipment marked with the owner's name. This is not just an arbitrary ruling but is made as much in the interests of the guest as of the camp.

Experience has shown that to avoid loss, to prevent arguments and unpleasantness, to cut expense it is essential that there should be no possibility of misunderstanding as to ownership or misuse of a guest's belongings.

Wardrobe lists therefore explicitly state that each item is to be marked, preferably with the owner's full name, and in a permanent manner.

Cooperating with the camps and schools, J. & J. Cash, Inc. have done much to promote this important aspect of good management. Advertising is carried on in a long list of national magazines just before and during the season urging campers and vacationists to mark their possessions. Stores are supplied with special advertising matter and old customers are circularized.

J. & J. Cash, Inc. with factories at South Norwalk, Conn., Los Angeles, Cal. and Belleville, Ontario are also furnishing to camps on request printed wardrobe lists for mailing to guests and pointing out the necessity for adequate marking. To enable the positive identification of equipment as well as clothing Cash's have also developed NO-SO Cement for attaching Cash's Names without sewing.

Cash's have been in business for more than 100 years and have gained almost universal recognition of Cash's Names as a standard of marking. Should you desire any cooperation in solving your camp marking problems Cash's long experience is freely offered you. Write them direct or in care of this publication.

Maltex—An Ideal Cereal

If you are looking for a delicious, nourishing hot cereal that campers will eat because they like it, we call your attention to Maltex. Camp directors who use it regularly are enthusiastic about it! They tell us that on the mornings when Maltex is served, boys and girls send their dishes back clean and frequently ask for more. It "stands by," too, through all the busy activities of the morning. If you are interested in giving your youngsters that well-fed look that is a mark of proper nutrition, try Maltex. It is a wholesome wheat and barley malt product made in Vermont.

For your cook the Maltex Company has an attractive booklet of Recipes for Serving One Hundred People. For your staff and your campers there are height-weight charts, posters, blotters, daily diet records, etc. Any of this material and a free sample of Maltex may be had without charge by writing to Maltex Company, Inc., Burlington, Vermont.



A Dodge-Plymouth Equipped Camp

Heinz 57 for Camping

Early spring outings raise the question of commissary supplies and no food fits into the kit better than canned oven baked beans, for they are good either hot or cold, and may be used as a vegetable or main dish for the meal. They make excellent sandwich fillings and any camper or picknicker can find facilities for heating them.

Soups and spaghetti are favorites and the ready-to-serve kind is just the right thing for picnics and camps, and a good condiment and pickles should never be forgotten.

Incidentally, the oven baked beans and spaghetti are particular favorites with explorers and others who make expeditions to distant points, especially where they expect extremes in weather conditions.

Helpful Hints in Tooling**Tools Required**

Tracer, modeler, lacing punch, sharp knife. A snap button outfit and background tools are helpful, but not necessary.

Leathers

Russia Calf is the most favorable for handcraft and can be obtained in natural or most any desired color. This is used for key cases, billfolds, etc.

Steerhide tools very easily and is used for long wearing articles. This can be had in natural and two-tone brown and is used for ladies' handbags, etc.

Suede Lambskin or Skiver is generally used for lining.

Instructions for Making

Select a pattern. Wet leather until spongy in luke warm water. Wipe with a soft cloth. Place on a board smoothly. Put pattern in proper position and follow outlining lightly with tracing tool, once only. Remove pattern and go over lines with small end of the modeling tool. Press hard and strengthen any irregular lines. Always work toward corners. (Submitted by W. A. Hall & Son, 250 Devonshire Street, Boston, Mass.)

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Equipment can be set up ready for play in 20 minutes.

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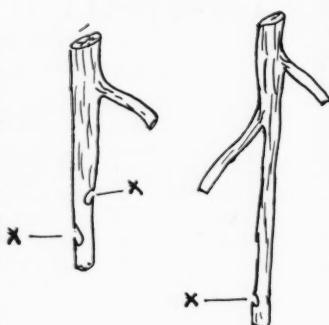
Gadgets

(Cont. from Page 17)

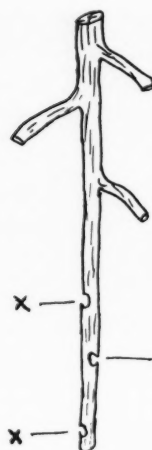
firmly into the ground by means of a stout cord as shown in Figure D. By wrapping the cord around the butt end of the crane the cord is shortened or lengthened, and thus the butt end is brought nearer to or farther from the stake. It follows, of course, that the op-

posite end of the crane holding the kettle moves in reverse direction, and thus the pot is raised or lowered on the on the fire as needed. Of course, this arrangement holds only one pot. It is useful, for example, in cooking a large pot of beans which require long boiling, during which time the fire is built up and dies down many times.

A word about the type of sticks to use: Hardwoods naturally are best, such as beech, birch, and oak, but soft woods will serve well. It is well, however, not to trust poplar or willow with too much weight since both are quite brittle. It is sometimes difficult to drive the crotched stick into the earth, there being no straight line of wood to carry the force of the blow direct to the point. Therefore it is better to secure uprights that form the crotch by



E. X-Notches for pot handles



branches coming out obliquely, using the upright itself for one side of the crotch. To make the uprights more rigid, they may be braced at the bottom as shown in Figure D.

And now about pot-hooks: Surely no camper need take wire to camp to make pot hooks, or even nails to complete the pot-hooks.

A woodcraft pot-hook

is simply a straight stick with one, two, or three short spurs or branches sticking out at various points. These spurs are hooked over the crane while the pot hangs by its handle from a nicely rounded nick cut into the pot-hook stickey. The pot can be raised or lowered by hanging the pot-hook from any of the various spurs. When such simple devices can be made in a couple of minutes, why bring wire or nails on a camp trip?

Bread may be carried on short trips of a day or so, but its bulk and the fact that it goes stale excludes it from a long trip when portaging is an element. There is nothing so tasty as toast, but sometimes the cook is too busy to stand idly holding each piece of toast before a campfire. Here is a scheme I stumbled on whereby a whole row of slices of toast can be made at once without requiring special time or attention. Into each slice thrust a long twig or sliver of wood at such an angle that the bread is held upright before the fire, where it remains gradually getting an even golden-brown on its fire side. Then reverse the slice till the other side is duly toasted. In three minutes the whole party's ration of toast is made.

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Payroll Taxes

(Continued from Page 26)

where camps are subject to the law. The owner of the camp should obtain the information from the State Department of Unemployment Insurance or consult a local accountant. The writer will be glad to answer any questions addressed to him, care of *The Camping Magazine*.

The penalties for non-compliance with these Federal and State laws may be quite severe, so it is suggested that camp directors make certain of filing proper returns and paying the necessary taxes when they are subject to the law.

Camp in Far-off India

Made Possible by American Campers

CAMP Tonakela nestles in a grove of mango trees in the heart of far-off Madras, India. There the poverty-stricken children of India enjoy the privileges of a camp program that is comparable to the best on the American continent. In India, with its seething millions of over-population, suitable sites for camps are usually rare and far removed, but this beautiful camping spot in the midst of a 350-acre tract of mango trees is located no farther away than fourteen miles from the city it serves. To it are taken the foot-loose and often deserted children from the city streets.

Two factors have gone to make possible this service to under-privileged humanity—the ability and the self-sacrifice of its director, Wallace Forgie, and the generous financial support given to it by camps for boys and girls in Canada and the United States.

Wallace Forgie is the sort out of which martyrs are made. No man excels him from the standpoint of absolute devotion to his cause. Furthermore, his training for his work is of the best: Thirty-two years ago he was assistant to Taylor Stratten, then Boys' Secretary of the Toronto Central Y.M.C.A. After this he became Provincial Boys' Work Secretary of Ontario, again working under Taylor Stratten who at the time was National Secretary for Canada. Later he produced the manuals for the Tuxis Boys and Trail Rangers, the official type of boys' work for the Protestant churches of Canada. In 1927 he went to India to do boys' work for the Y.M.C.A., but two years ago resigned to undertake the present camp project. In this, he works without personal compensation of any material type.

Many camps for boys and girls in America have made it a practice to contribute funds each summer to some missionary cause, which they have pledged themselves to support. Such giving not only sustains worthy undertakings, but develops in youth the tendency to give of what they possess to those less fortunate.

It was such generosity as this that has built India's Camp Tonakela. First, the boys and girls of the Taylor Stratten Camps, then those of several other camps in Canada and the

(Continued on Page 36)



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Fun with Balloons

(Continued from Page 15)

also excellent when used as ordinary races with large numbers competing.

When used in the council ring, draw a line on the floor in front of the Council Rack and another line parallel to it on the opposite side of the ring. The two contestants propel their balloons across the ring by the manner specified in the race, then back to the starting line, the player winning whose balloon first crosses the line. Someone challenges the winner. The two balloons should be of different colors.

When used as an ordinary race, line the players up on the starting line at least six feet apart. The balloons should be of various colors since they will become quite generally mixed once the race starts.

Balloon Batting.—At the starting signal the players bat their balloons forward with the hand, then run after them and continue batting until the balloon crosses the finish line.

Balloon Kicking.—Same except that the balloons are kicked.

Balloon Sweeping.—Same except that the balloons are swept or batted with house brooms. An excellent event.

Balloon Butting.—Same except that the balloon is butted with the head. This is always good.

Balloon Blowing.—Same except that the balloons are blown with the mouth. Very funny always.

Other Balloon Council-Ring Games

Balloon Busting.—This rough-and-tumble event is without equal among the council-ring games for boys only. It is for an indoor council. In blowing up the balloons, tie them with the center of a heavy string two feet long, thus allowing two pieces a foot long to extend from the balloon. The two contestants each tie a balloon tightly around their left ankle, so that it extends away from the ankle. At the signal they attack each other and attempt to break the other's balloon. Anything goes except unnecessary roughness.

Before each fight starts, select a challenger to take on the winner. This challenger ties his balloon on while the event is taking place. He is thus ready to take on the winner without delay.

Balloon Breaking.—The two contestants are stationed at opposite sides of the indoor council ring. At the signal, the Chief throws a balloon in the air, and the two players run for it and try to break it, the one succeeding being declared the winner, and is immediately challenged by someone else.

Balloon Rocket.—This event is for an indoor council. Mark a spot near the center of the council

ring on which each of the two contestants place one foot. Each blows up his balloon and holds it with his fingers. At the signal each releases his balloon. The balloons go rocketing into the air and probably will land outside the ring. The one wins whose balloon goes the farthest. Someone challenges the winner. Have some campers blowing up balloons to hand to the contestants, thus preventing delay.

Balloon Boxing.—This is a colorful and glorious event for boys, any time, any place. It is useful only as an entertaining stunt, however, and cannot be used on a challenge basis because of the preparation necessary. Two pieces of rope three feet long are needed. Blow up thirty balloons and tie with strong strings a foot to fifteen inches long. Tie the ends of these strings to the rope near its center, putting fifteen balloons on each rope. Each of the two contestants tie a rope around the waist, thus covering himself in front with balloons as in the picture on page 15. Each puts on boxing gloves.

The idea is to put out the opponent's balloons by punching with the boxing gloves. Coach the players carefully beforehand on the point that they are not to clinch, for that would burst the balloons in a few seconds. They must *box*, prancing in and out, and *punching* the balloons. Done in this way, they are sure to put on a good show.

For the Swimming Beach

Balloon Swimming Race.—The swimmers line up each with a balloon on the water in front of him. They swim to the finish line pushing the balloon with their heads.

Balloon Water Polo.—Mark two goals fifty feet apart. Divide into two teams and place one team at each goal. Place a balloon on the water midway between the goals. At the signal the teams swim for the balloon and try to force it over the opponent's goal.

For the Archery Range

Balloon Shoot.—Tie a balloon so that it covers the gold on the archery target. The contest is to shoot out the balloon.

For the Camp Dance

Balloon Dance.—This is a colorful and noisy elimination. Give each boy a balloon and string, with instructions to blow up the balloon and tie it on his girl's left ankle. The music starts and as the couples dance they try to stamp out the balloons of the girls passing them, and at the same time to defend their own. A couple is eliminated as soon as their balloon is broken. The couple wins whose balloon is intact when all others are broken.

Balloon Mixer.—Write the names of the girls on small slips of paper, roll them and stick one inside of each balloon. Put the balloons in a large scarf and suspend from the ceiling over the center of the

dance floor. When the time arrives, pull the string and the balloons shower down. Each boy gets a balloon, breaks it, and dances with the girl whose name he finds inside.

Modern Voyageurs

(Continued from Page 9)

here and proceeded to ascend by a series of natural rock steps to a flat plateau of rock some 25 feet above our harbor. Here the fellows staked their claims for tent space. Within an hour they had peeled thick lichen moss from the north side of the rock wall which lead in step formation to the water's edge and placed the moss as mattresses under the canvas floor of each tent. They cooked the dishes they had volunteered to make and managed to find time to swim and dive from the natural rock towers which the steps on the north wall of the island made. There was a huge old gnarly pine apparently growing out of the rock for it came up from between the split rock. This, with the bank of trees on the east, gave our tents ample protection.

Around the campfire after dinner, we talked of government ownership of public utilities, of our favorite baseball clubs and then the discussion drifted to religion. Three of us entered into this, one a Christian Scientist, one an Episcopalian and the other a Presbyterian. The discussion ended with a better understanding of and greater respect for each other's views. The others had gone to bed and I was writing in my diary when I noticed three great beams of light in the north, spreading fanwise across the sky. They ranged in color from a soft pink-red glow to a blue foggy mist. I called softly to Bob Z. He came out of the tent—and soon every other boy. We wondered silently about the glory of God revealed to us in nature during the day past.

Of course we had our difficulties on the trip. But in personnel we had boys who had been tried out on shorter trips in Wisconsin. We tried in our preparations to foresee possible difficulties and hardships and prepare for them. We discussed in detail accidents on other canoe trips and how we could avoid them by distinguishing between fun and carelessness. Every boy was taught adequate first aid. Every boy had his own compass. When we arrived in Fort Frances, waterproof linen maps were purchased so that each canoe would have a set covering the territory into which we intended to travel.

The fact that each boy was given a chance to study these maps and then plan in the charting of the course across the bigger lakes with his compass brought to him a sense of achieve-

ment to be obtained in very few other instances of his life.

And the boys did not hesitate to challenge the course decided upon by members of another canoe, or the course which my compass would be bearing. Several times they drew up to my canoe and in challenging voices said, "John, I think you're trying to lead us astray" or "John, we know darn well we're lost." At such times we would gather together the marine board of directors and each one would give his idea of our position at the time of questioning. From such a conference we would be able to decide on a further course agreeable to everyone.

This may sound a bit too ideal. But let me give you a glimpse of the other side of things. Ordinarily, portaging in Canada is at a minimum and paddling at a maximum, unless one desires to make a short cut between two large lakes by entering several small lakes separated by varied sized tracts of land. On one occasion we decided to enter six little lakes between two large ones rather than paddle the entire length of the two large ones. Our first portage (if it could be called that) began up the steep, seemingly perpendicular, side of a hill. With a canoe on one's shoulders, one succeeded in going up about three steps at a time, only to slip back two of the three steps. In order to get to the summit of the hill, we were forced to undergo this type of mule footing for about half an hour, and then, on the crest of the hill, it was necessary to descend down the other side through thick underbrush and over fallen trees. The final hundred yards before the new lake was reached was achieved only after struggling through the hip-high oozing muck which stuck to one's legs like fresh taffy before pulling.

I recall vividly one of the fellows plugging through the mud morass and finally getting just about to the edge of the lake with the canoe when, to his disgust and the amusement of his fellow canoe trippers, he sank into the muck bath, up to his neck.

The portages which followed were equally difficult. Some of them were overgrown, poorly marked and not even portages until we blazed and brushed them out for ourselves.

So the ideal and the real, the easy and the difficult, the delightful and the unpleasant offset each other in this man-building enterprise for boys.

Mental Hygiene

(Continued from Page 5)

many of the worst behavior problems and personality perversities which children present. The right work, done with the right attitude, is often the only remedy required.

One of the important lessons to be learned in relation to work is that no one can be successful always; sometimes even the best effort of which we are capable results in failure. Children must learn that failure is an inevitable part of life and must be accepted in such a manner that it can never spell defeat. Much has been said about the necessity for giving children a sense of success, since an assurance that one is, on the whole, equal to life lies at the basis of sustained effort and is the key to happy fulfillment. But in the effort to achieve this sense of security for children we too often protect them from their failures so completely that they come to fancy themselves as too perfect to fail in anything. Thus they develop no philosophy for failure, so that when they are no longer protected by parents even trivial failures come to them as overwhelming defeat. Children should face small failures early so that they may learn to rise above them to new effort and more careful performance. There is a wide difference between humility and a sense of inadequacy or inferiority. Camp can and does do much to give a sense of adequacy tempered by humility and a sense of one's place in a group.

What one thinks of oneself is vital to one's state of mental health. To face clearly one's liabilities and one's assets; to accept the liabilities which cannot be changed, to work for change in those which can be remedied; to accept and rejoice in one's assets, and to use them constructively; this is the essence of a sound attitude toward oneself. Camp offers children numberless opportunities for a constructive evaluation of themselves. One of the important aspects of this lies in the development of courage, both physical and psychological. This can be accomplished, of course, only when the counselors understand the nature of fear and the true essence of courage. Courage can, perhaps, be called that which one possesses, having mastered fear. Fear in itself is not undesirable, since, like physical pain, it is usually a warning that something either inside ourselves or in the environment needs attention. Reason-

able fear of physical disaster should lead one to look both ways before crossing the street, or to look into a lake to see where the bottom is before diving into it. Unreasonable fear, however, needs help, but once conquered strengthens the personality structure.

Camp can teach physical courage by an understanding approach to each child. Many children need gradual training in general bodily skills such as walking and running without stumbling, climbing, jumping, throwing, striking, etc., to strengthen bodily control and to train coordination before being given the difficult tasks of swimming or riding. Some children have sufficient bodily control but need intelligent information as, for example, that bodies float on water, how to paddle to keep up, or that "Horses won't kick you if you stay away from their heels," or "You can help a horse if you sit right," etc. Such information serves to counterbalance a notion that children drown in lakes, or that horseback riding will injure one, and so on. Given the information, they need gentle encouragement and supervision until success at each step gives courage to try the next step. Camp is especially valuable in this because other children are also learning, and accomplishment becomes socially desirable.

Thus, day after day, in these ways and in many other ways which we have no space to discuss, camp contributes to mental health, since, by meeting each day's living on a full, rich, and adequate basis the child is best prepared to meet his later life in the same manner, and in camping is found one of the richest living experiences available to the modern child.

Camp in Far-Off India

(Continued from Page 33)

United States, have come to the support of the undertaking. The result is a ten-acre campsite equipped with tents and a headquarters office. The Indian campers show their appreciation by writing letters to the campers in these American camps, which in turn are eagerly answered by the American boys and girls.

Camp Tonakela has many plans for the future. With a continued and growing support from American camps needed improvements will doubtless be forthcoming.

Those interested in more detailed information may secure it from Taylor Statten, 428 Russell Hill Road, Toronto, Canada.